



## Miscellaneous.

### MEMORIES OF REV. JOHN NEWLAND MAFFITT.

REV. H. VINCENT.

BEING converted in early youth, and thus associated with Christian people, I very naturally became acquainted with many of the ministers of those times. Few, if any, attracted the multitudes like

#### The Celebrated Irish Orator

named above. He was then quite recently from the "Green Isle." In those his early years in this country, Mr. Maffitt had no fixed place for preaching, but went wherever he would, or, rather, wherever he thought the Lord wanted him to go, and stayed only so long as he thought the Lord wanted him to stay, preaching, praying, singing, and exhorting — intent on bringing to Christ as many sinners as he could. I first saw him at a camp-meeting held near the town of Fallmouth. I heard him speak upon the stand, saw his (to me) novel gesticulations, and his subsequent going out into the congregation, as was his habit, to get sinners forward to the altar for prayers. I think it was in the conference year of 1825-6 that he came to Edgartown and preached two or three Sabbaths, in his usual fascinating yet forceful style. It was said he had been a play-actor in his own country. However that may have been, he certainly exhibited the physical adaptability for such a course of life.

Mr. Maffitt was not above the medium size, if, indeed, he was quite up to it, and was thought to be handsome. He was uniformly precise and neat in his apparel, to which, we learned, he had trained himself; having been, in his early life, by trade a tailor. Among other things said of him was that he was "proud"; but this might be a neighborhood talk about any one who cultivated the habit alluded to of personal cleanliness and neatness.

His stay in Edgartown, as elsewhere, was like the slowing of a comet in its perihelion, and then, like it, of flying away again in its eccentric orbit into unseen space. But we soon heard of him in some other place, attracting crowds and having revivals. He preached some time at Nantucket — perhaps under appointment — where under his labors was one of the greatest revivals ever known there. When a student at Kent's Hill, Me., in 1828, being on my way, with another, in the autumn, to act the pedagogue in a far-off town, we stopped in the then-town (now city) of Augusta to hear Mr. Maffitt preach the dedication sermon of a new Methodist church there. Passing down through Hallowell where he was announced to preach in the evening, such was his fame in the place that the remark fell upon my ear that they would need the largest building in the town to hold the people who would go out to hear him.

I have not the Minutes of the Conferences of those times at hand, but I think it was about that time that he was received into the New England Conference on probation. But this new relation to the church scarcely changed him. His old excursive habits so clung to him, that he would often be away from his appointment holding a series of revival meetings, and for this reason fault was found with him. He was once stationed at Bromfield St., Boston, and, I was informed, as erratic was his course in the line mentioned, that the brethren of the church were very much tried by him, as it left them much of the time without their preacher and pastor. I think it was from that charge that

#### A Complaint went up to Conference

at its session in Springfield, Mass., in 1831, at which I was present, although not yet a member. Mr. Maffitt's case was referred to a committee of the Conference which, after due examination and consideration, reported, in substance, that Bro. Maffitt's course had been disorderly in the respects named; yet, not doubting his good intentions, they recommended that he be called forward and admonished by the Bishop, and be required to pledge himself to conform in future to the ordinary duties of a preacher in his appointment, and that his character pass. Accordingly he was called forward, and after kind and fatherly admonition and counsel by Bishop Hedding, the question as to the future was asked him. He replied, directing his speech to the members rather than to the chair: "Brethren, you want a great many good things of me. You want I should say that if I am stationed in Boston, or in some other place, I will go and stay there; but, with all due respect, I won't! If the Lord comes to me in the night, and says to me, 'John, go to Dover, or Newburyport, or somewhere else, and preach, and I'll reward My work and save souls,' I'll go!" I do not now exactly recollect the drift of the comments of the brethren who spoke after him, but they knew it was John Newland Maffitt, and so took what he said in good humor, and passed his character by the usual vote.

Mr. Maffitt, however, did not remain connected with the Conference many years, but took a location — for what reason I do not know; perhaps for the same object named by "Reformation" John Adams, who once said he "located to travel." Mr. M. did travel, and preach too. Whatever may be said of him as to his peculiarities and eccentricities, he was zealous in those years for the Master, and I believe honest and conscientious before his God.

In June, 1832, on my way from Wilbraham to Middleton and home, I stopped one night in Hartford. Extra meetings were being held. David Patten, then a student, was there from the college, ready, as ever, for every good word and work. But the great exciting incident was that John N. Maffitt was there to preach that evening. The ordinary introductory service, including an earnest prayer, being through, Mr. Maffitt commenced his sermon in his usual pleasant, winning way, going on some minutes with increasing earnestness, when some disorderly movement was noticed among the young people in one of the side galleries. Suddenly he turned, and, fastening his gaze on the place of the disturbance, he directed nearly the whole of the remaining part of his discourse to the persons in that locality, pouring forth a torrent of the most scathing and alarming utterances that I ever heard issue from mortal lips, with an intensity that must, it would seem, penetrate wicked hearts to the very core. An altar service of much interest followed. I

heard of him in Willimantic, in Rye, and in New York. Upon being advertised to preach in one of the churches in the latter city, the house was filled to its utmost capacity, and still approaches to the entrance were blocked and the street was full. Some Edgartown men happening to be in New York fared no better than many others, but one, a good but very nervous man, having at an early stage gained an entrance, ascended the end of a pew on one of the aisles, and was seen making his doubtful way on the ends of other pews in line towards the minister.

Mr. Maffitt went South. Such were

the Charms of His Eloquence. report came to us, that he was elected professor of elocution in La Grange College. Such was his fame that he was once elected chaplain of one of the houses in Congress. We learned that one of his most noted sermons at the Capitol was on the "Judgment." It was represented that — so striking was the description of the last great day, so real was the portrayal — it produced the highest state of excitement among the members, and Hon. John Quincy Adams, who was then a member in his old age, became so agitated that he actually left his seat, went to a window, and looked out to see if the elements verified the condition of things to which his imagination had been wrought up. Mr. Maffitt subsequently went farther south — I think into the State of Georgia — where he died.

Such was Rev. John Newland Maffitt. He wrote some books, but from the character of his composition one would have no intelligible idea of his preaching. His forte was the pulpit; and unless one had heard him there or on the platform, he never could know the power of the man. His case seemed to illustrate the opinion of some persons in those days, that few, if any, of our ministers excelled both as preachers and as writers. Reference was made to Rev. Timothy Merritt, one of the chief of the fathers, who was an able, yet not a popular preacher, but was regarded as our best writer in New England save one — Dr. Wilbur Fisk. If such a rule existed (and it does not now exist), the list-named eminent man, it is well known, was an exception to it. One other, still living, with whom Mr. Maffitt was sometimes compared, was even in his boyhood and young manhood a brilliant preacher, and is yet one of our most able writers. Of course I refer to Abel Stevens, D. D. We could not class Maffitt with Stevens as writer, and perhaps not as to the strength of thought in his preaching; still, I think I hazard nothing in saying that had he remained in his own country, and preached there with the power and acceptance he did here, he would have been, in the preacher sense, the Abel Stevens of Ireland.

#### THE MORROW.

Of all the tender guards which Jesus drew

About our frail humanity, to stay

The pressure and the jostle that always

Are ready to disturb, whate'er we do,

And mark the work our hands would carry through,

None are there that will tire us, each day

With kindly sympathy. Therefore, I say,

Take no thought for the morrow." Yet we pay

The wisdom scanty heed, and impotent

To bear the burden of the impious Now,

Assume the future's exigence.

God grants no overplus of power; 'tis shed

Like morning morna. Yet we dare to bow

And ask, "Give us to-day our morrow's bread!"

#### BROTHERS, WHY THROW DUST AND PEPPER?

REV. J. W. HAMILTON, D. D.

I HAD hoped that, when we should reach the point of debate on any great question again, it would be carried forward in a dignified, scholarly, candid, statesmanlike manner. But we would be amused by the pressure and the jostle that always are ready to disturb, whate'er we do, and mark the work our hands would carry through, none are there that will tire us, each day with kindly sympathy. Therefore, I say, take no thought for the morrow." Yet we pay the wisdom scanty heed, and impotent to bear the burden of the impious Now, assume the future's exigence. God grants no overplus of power; 'tis shed like morning morna. Yet we dare to bow and ask, "Give us to-day our morrow's bread!" — Margaret J. Preston.

#### THE WOMAN SUFFRAGE MOVEMENT,

he could defeat it in the elections. This is not the place for me to enter into a defense of the elect ladies who have redeemed the city of Boston by their own personal influence and suffrage from the disgrace of an administration which had made us a by-word among the heathen, a shaking of the head among the people. They have their defense in acknowledgments from every quarter of the Christian world, and in the order of government which led Mr. Whittier to say, when congratulating the present mayor of the city, "The millennium has begun in Boston." But, this praise of the women aside, what must high-minded men think of the needs of disputants who tremble for the merits of their side of the question, and betake themselves to another issue? Women can "prophecy" in these latter meetings, but the former is a holy of holies; women must not intrude. Has not the Methodist Church already taken on about all the top-gallant ecclesiasticism she can carry in a stiff breeze? Or is there room for this sky-sail?

We are now prepared to have these particular friends of "domestic women," like the Athenians, announce

A New but Queer Philosophy

which is summed up in one command: Woman,

must be raised to help men in their efforts to resist the women at the door of the General Conference? Are there women at work by a system of for-

gery to secure, through the use of great names, their admission to the Conference? I know no such charge has been directly made, but can any one believe that the use of the "startling revelation" recently printed has any part in the controversy, except at least to suggest that some unworthy advantage has been taken to help on one side as against the other? Does any one believe that I am knowingly joined with a party in the church which must resort to any such method to succeed? Would not all Christian sisters and brothers in every church, without exception on either side, indignantly denounce such unworthy helpers? But if they would not, how much has such help to do with the merits of the question? As Dr. Martineau affirms, it was something at least which concerns persons having certain relations. And relations differ. The family has its claims, so has the church, and so has the State. Besides, we are not under law, but under the Gospel. Otto Pfleiderer's London and Oxford lectures on the "Influence of the Apostle Paul" would furnish these fresh opponents of teaching-women with good reading. Mutual obligations which spring out of reciprocal relations now have the guidance of the two great commandments which hang all the law and the prophets. Paul was good authority on marital duties, and Plato's theory of government rests on the same principle of reciprocity as Paul's authority: "In the administration of a State, neither a woman as a woman, nor a man as a man, has any special function, but the gifts are equal in both sexes."

If these teachers of new doctrine are not great statesmen, it is possible

They May Not be Great Scholars.

Greek is something they would have us believe is invested in their side of the question, as they assume authority to be vested — only in man. But the attempt to show that such distinction exists in the Bible between "prophesy" and "teaching" as to allow women to do the one and not to do the other, is a bit of heresy which must lead critical students on that side occasionally to whisper to themselves, "A crowd is not a company." I have the highest personal esteem for the great abilities of my venerable brother, who seems to be the "rock" on which his male church stands, but I confess that I had no little surprise when I read from his pen that when "St. Paul designates the province of woman or wife in the church, keeping in mind her relations to man or husband, and reminding her of her privileges 'at home' in reference to ecclesiastical and debatable matters, he uses the word *laico* (1 Cor. 15: 34, 35), showing that she is prohibited from taking part in the church, but may consult and counsel with her husband or with man." When he repeated the same things in the Herald last week, and summoned Canon Farar that we might "look at the clear light shed on his [Paul's] teaching by critical scholars," I was more surprised to have him take the Canon and abide, simply because he could not manage him to his liking, and say to us, "As good a scholar as is Dr. Farar, he was careless here." He ought to remember that the *laico* (*laelin*) of Paul on which he and all his following hang this novelty of doctrine, is no longer classical, but New Testament Greek. And he ought to remember that Dr. Robinson, in his lexicon, says the word means, "In New Testament generally to speak, to talk." Moreover, since he has set forth "some sentiments of the late Dr. Whedon as opposed" to "Rev. Dr. Parkhurst and Baldwin," he will doubtless suffer more sentiments of the late Dr. Whedon to be set forth to correct him. "The verb *laelin*, the root of which is *lati*," says Dr. Whedon, "is a word like prattle, chatter and jabber, formed from imitation of senseless or childish utterances. In the classic Greek it usually retains that import, but in New Testament Greek it signifies as here to talk or discourse in any mode, usually with the idea of continuance. No argument can be drawn from the word in regard to the nature of the utterances which St. Paul forbids." As this is the view of all the commentators I can find in my library, among whom are John Wesley, Adam Clarke, Lange, Hatch, Hatch, Pfleiderer, Marcus Dod, etc., I may presume Dr. Whedon, in this instance, as in most others, is right.

If not Biblical scholars, how can we expect

These Teachers of "Some New Thing"

to be acquainted with the latest views of the best-accredited scholarship in church history? They seem not to know the most remarkable results of the best studies in this direction during the last ten years. The most exacting Oxford authority says in the preface to the third edition of his book: "The study of primitive Christianity is only in its infancy." It is coming to be the settled conviction of authoritative teachers "that not only did the elements of the Christian societies exist, but that also the forces which welded them together and gave them shape are adequately explained by existing forces of human society." It is also now believed that the *laico* (*laelin*) of Paul on which he and all his following hang this novelty of doctrine, is no longer classical, but New Testament Greek. And he ought to remember that Dr. Robinson, in his lexicon, says the word means, "In New Testament generally to speak, to talk." Moreover, since he has set forth "some sentiments of the late Dr. Whedon as opposed" to "Rev. Dr. Parkhurst and Baldwin," he will doubtless suffer more sentiments of the late Dr. Whedon to be set forth to correct him. "The verb *laelin*, the root of which is *lati*," says Dr. Whedon, "is a word like prattle, chatter and jabber, formed from imitation of senseless or childish utterances. In the classic Greek it usually retains that import, but in New Testament Greek it signifies as here to talk or discourse in any mode, usually with the idea of continuance. No argument can be drawn from the word in regard to the nature of the utterances which St. Paul forbids." As this is the view of all the commentators I can find in my library, among whom are John Wesley, Adam Clarke, Lange, Hatch, Hatch, Pfleiderer, Marcus Dod, etc., I may presume Dr. Whedon, in this instance, as in most others, is right.

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## Our Book Table.

there having been, perhaps, y number of news items, especially as the end of the if at all, a letter to the HERALD, has prevented the usual

of the HERALD's publishing to all who shall wish to the remaining months of year's subscription was made the pastor's duly emphasized to it the attention of soliciting for new subscribers will send the banner list of Bellows Falls, did last proportion than we suggest.

said offer of Mr. Weed, the said concerning the real estate. If one wishes a paper he does not want the HERALD. We do not believe in running a single element. The ambitions for their rights in the form her Conference, ought to be an able champion for their cordially. Those who take question, can facilitate them that not long will the HERALD this specialty, and trust in us. But this is not writing be forgiven for this reference.

has been engaged for work, in which the Bap-

litical meeting are some

the fifteen persons have been

had no pastor for years,

graduate from Poultney,

Tealyan, spent a few weeks

the people, reporting some

D. Spencer has the charge

are pained to announce,

account of enfeebled health,

at Bradford. This will be

concerned, as Bro. S. is a man

is a superior preacher, and

In the short time he has

endeared himself to all

will ascend to heaven

and long live to preach the

gospel. At this writing his

services closed with

young and popular pastor at

Dartmouth, has been

struck from his double duties

down. But for the ur-

geous interest they took

in assuming double re-

gained it to be necessary.

M.

orsonington. — This charge success under the efficient

Hulbert, who came to it

congregations and the attend-

ments have been increased at

Brownington have been

adjacent to a saw-mill, at a

The people have greatly felt

and the prospect now is

that soon will be erected. A site

the land having been given

over \$1,000 subscribed for

the friends — some of whom

have also promised their aid

no remuneration. The

work, to be completed as speed-

ily.

GOD INCARNATE. By the Right Rev. Hollingsworth Tully Kingdon, D. D., New York: Thomas Whitaker, Price, \$1.75.

This is another volume of lectures, known as "The Bishop Paddock Lectures" of 1890 before the General Theological Seminary of the Protestant Episcopal Church. These cannot be characterized as the above are, because they are more heavy, and, in a sense, more scholarly, by which we mean that there is appeal to the past in vindication of the positions assumed. These lectures seem to aim to establish the truth of the dogmas of the church which the lecturer represents, rather than to establish the wider, and, it seems to us, more important truths, which would appeal to the mass of men. Indeed, it is true that the lecturer may have felt bound by the deed of trust under whose direction the lectures were given, and therefore the blame is of the deed of trust, and not of himself. The few will read this book with profit, but the many will draw strength and profit from the volume we issue immediately preceding this, by Bishop Thompson.

THE GOSPEL ACCORDING TO ST. LUKE. By Rev. Henry Burton, M. A. New York: A. C. Armstrong & Son.

There are many bright touches of language and thought in this latest volume of the Expositor's Bible Series — which we have had occasion often to commend — but it is not absent of most of them, either in scholarship or profound research. It is conservative. It is clear. It is eloquent in passages. It is even erudite in its way. The best chapters are those "Concerning Prayer," and "The Miracles of Healing." In these chapters, as indeed in the others, there is much of helpful interpretation and explanation; and yet sometimes, too, there is a deduction from the Biblical language. In speaking of Dives and Lazarus, the author says: "Now the poor man is blessed, the rich in distress; the one is enfolded in Abraham's bosom, the other enveloped in flames." Does like say that Dives was "enveloped in flames," or is that the author's interpretation of the Biblical language? In other parts of the volume the author's imagination plays a part which, for sober statement, is too prominent. This respect it is in marked contrast to the preceding volumes of this great series.

O THOU, MY AUSTRALIA." Translated from the German of Ossip Schubin, by Mrs. A. L. Wister. (Philadelphia: J. B. Lippincott Company. Price, \$1.25.) An average story of interest. There is enough of adventure, and enough of complications, to make it readable. But often there is a tediousness of detail that wearsies. We doubt if this story, unlike many selected by Mrs. Wister, will please the taste of American readers, though apparently the translation is excellently accomplished. — ALICE'S MANGER. By P. H. C. Philadelphia: Wm. H. Hirst, Agent, 1122 Chestnut St. Price, \$1.50.

A Protestant girl. A Catholic lover, and ultimately a husband. Marriage. Children. In

the church. Considering the point at this time, it is seen how "superannuate" is our

as to a man's effective

work of the ministry. Wide

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# Zion's Herald.

WEDNESDAY, OCTOBER 22, 1890.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

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OUR CENTENNIAL.	

It has come. ZION'S HERALD extends glad greeting and welcome. This issue has a decided centennial flavor. It is intended to serve the visitor, but more especially the larger audience at home. It is our purpose that our readers shall be made to feel that they have in some good degree participated in this grand jubilee. Our next number will have a full abstract report of the proceedings of the convention.

To glance backward in any direction fills the Methodist with devout gratitude. There is occasion for deep thankfulness to God for results achieved by the fathers, and for their heroic and consecrated ministry. We have entered into their labors. But we will not anticipate the program. The fellowship of these days will be a special delight. No people are so devoted, so hearty, and so sincere in their relations to each other as Methodists.

Our words for the present and the future are full of hope. Methodism was never more aggressive, more Wesleyan, more Christian, more adaptable to the hour and the need. Our ministry were never more devout, more disinterested, more Christ-like. Wesleyan theology is of the Bible, and is for the eternities. Let us rejoice!

## INSTINCT IN DEALING WITH MEN.

There used to be a manufactory in Belgium which made the sweetest bells in the world. None could compare with them, and for a long time the secret of their superior musical quality was sought in vain. At last it was learned that there was an old man in the manufactory who had been a bell-maker from his boyhood up, and knew them as a man knows the heart of his child. He would stand by the molten metal of each bell, as it seethed over the furnace, and drop in, whenever the mysterious impulse seized him, a bit of tin. And when the voice within him whispered "Enough," he stepped back, and the bell was run into the mould. As long as he lived, the bells which he made had no equals anywhere.

This man had the instinct for dealing with bells. But there is a finer instinct still for dealing with men, and it works in the same way. No reasoning, no logic, can tell the man who possesses this gift why he drops this word or that seed into the troubled depths of a brother's life. He does it because he is prompted to, because his heart is moved by some mysterious impulse that is quicker and more imperative than that logic. And somehow the word is always the right word, and the deed the helpful deed, so that the life is sweetened like the Belgian bells.

We have called this power a gift. It is, in a certain sense. A man must have sympathy, a warm heart, and keen sensibilities, in order to possess and exercise it. But how many good men possess all these natural qualifications, and yet have none of that intuitive tact in dealing with men which counts for so much, especially in the work of the ministry.

There are certain ways in which this instinct in dealing with men has to be developed—certain conditions, that is, which have to be fulfilled, consciously or unconsciously, before a man can trust much to his intuitions in the matter. Let us look at some of these conditions, briefly.

In the first place, he who would have the instinct for dealing with men must lead an unselfish life. Nothing so clouds the intuitional perception of another's heart and mind as selfishness. It is like a mist that gathers on the windows of the soul, so that a man's spiritual outlook becomes dim and restricted. The selfish man is never quick in his sympathies or ready in his apprehension. He remains blind, oftentimes, to needs, and longings, and outreachings of other hearts that an unselfish man would have divined before they sought expression. It is because the selfish man is not alive to the needs of others, that he lacks that subtle power of understanding and interpreting his fellows, without which all his dealing with them must be more or less blind and mistaken. A selfish teacher never

gets at the inmost hearts of his pupils, or understands them in that intuitive way which will enable him to impart knowledge by sympathy. A selfish preacher—and, we fear, there are such—is never able to speak straight into the souls of his hearers, and touch the very springs of emotion and will, because his selfishness deprives him of insight. Sympathy is one of the first conditions of success in preaching.

Another condition of developing the instinct for dealing with men is truthfulness. No man who feels that he is acting a lie can look another man in the eye, much less in the soul. And unless a man can look his fellows in the soul, he can have no instinctive understanding of them, no intuitive sympathy, no power of influence. But who ever feels himself sun-pure in motive, sincere and genuine in character, loving the truth, may hope to gain that quick and deep perception of the motives and desires of others, which will enable him to exert his own influence upon them for good.

**Rev. J. H. Twombly, D. D.**  
Born in Rochester, N. H.; educated at Wesleyan University; taught at Wilbraham; joined the New England Conference in 1844; elected president of the University of Wisconsin, 1871; delegate to the General Conference in 1860 and 1864; founder of the Young People's Movement in Methodism; now stationed in Brookline.

Framingham; now stationed at Newton Centre.

**Rev. J. W. Hamilton, D. D.**

Born in Virginia; educated at Mount Union College and Boston University; joined the Pittsburgh Conference in 1865; transferred to the New England Conference in 1868; founder of the People's Church, which he served nine years; member of the General Conferences of 1884 and 1888; now stationed at Saratoga St., East Boston.

**Rev. Joseph H. Mansfield, D. D.**

Born at Whitehall, N. Y.; graduated at Wesleyan University in 1865; joined the New England Conference in 1866; in 1888 appointed presiding elder of the Lynn District; elected to the General Conference of 1888; lives at Lynn.

**Rev. J. E. C. Sawyer, D. D.**

Born in Boston; joined the East Maine Conference in 1863; many years a member of the Troy Conference, taking excellent appointments; elected to the General Conference of 1884; special speaker at the Centennial Conference at Baltimore; now stationed at Pittsfield.

**Rev. Charles Parkhurst, D. D.**

Editor of ZION'S HERALD, his predecessor being Rev. B. K. Petree, D. D., from 1872-1888; Rev. Gilbert Haven, D. D., from 1867-1872; Rev. N. Cobleigh, D. D., from 1863-1867; Rev. E. O. Haven, D. D., from 1856-1863; Rev. Daniel Wise, D. D., from 1852-1856; Rev. Abel Stevens, LL. D., from January, 1841, to July, 1852; Mr. William C. Brown, from August, 1836, to Jan., 1841; Mr. Benjamin Kingsbury, from July, 1834, to Aug., 1836; Rev. S. W. Wilson, from November, 1832, to June, 1834; Rev. Shapley Wells Wilson and Rev. S. Osgood Wright, from June, 1832, to November, 1832; Mr. William C. Brown and Rev. T. Merritt from July, 1831, to June, 1832; (the Wesleyan Association purchased the paper, July, 1831;) Mr. G. V. H. Forbes, from 1824 to 1828 (when the paper was transferred to New York City); Mr. Barber Badger, 1824; Rev. John R. Cottrell, 1823.

**Rev. L. S. Bates, D. D.**

Born in North Easton, son of Rev. Lewis Bates, who was an itinerant minister for sixty-one years; educated at the public schools and academies; joined the Providence Conference in 1870; transferred later to the New England Conference; has been stationed for twelve years at the East Boston Bethel, doing, with much other religious work, a most important and helpful service for sailors.

**Rev. J. Q. A. Brackett.**

Governor of the Commonwealth of Massachusetts.

**Hon. Thomas N. Hart.**

Mayor of the City of Boston.

**The New England Convention of 1866.**

We have examined with interest the report of the proceedings of the New England Methodist Convention of 1866. The roll of nearly nine hundred delegates, representing all parts of New England, is both saddening and inspiring to read. In the thirty-five years that have passed, the majority of the "worthies" have been garnered. We recognize gratefully among the living Revs. B. S. Arey, Kinsman Atkinson, D. C. Babcock, William Butler, E. C. Bass, Seth H. Beale, Henry Chandler, Stephen Cushing, John Currier, A. L. Cooper, C. M. Dimmora, W. D. Bridge, C. U. Dunning, J. Earight, L. W. Holway, W. S. Jones, Albert Gould, I. Luce, C. Munger, Franklin Farber, Ammi Prince, Walter Elia, Frederick Upham, Geo. F. Eaton, S. E. Quimby, H. Morgan, D. B. Randall, J. W. Guernsey, Roscoe Sanderson, Peter Merrill, H. A. Spencer, W. H. Hatch, S. P. Heath, W. T. Jewell, A. S. Ladd, Hugh Montgomery, J. B. Husted, M. J. Talbot, J. W. Willard, James Pike, W. V. Morrison, J. Livesey. Among the names of prominent laymen we notice Franklin Rand, ex-Gov. Evans, C. E. Kimball, L. T. Durgin, C. H. Cross, Pliny Nickerson, John G. Cary, Henry Nutt, E. F. Portee, J. F. Almy, A. S. Weed, and many others. Hon. William Clafin was president of this convention, and the name of Paul Dillingham is the first of the notable list of vice-presidents. Liverus Hall, of Charlestown, called the convention to order. Able papers were read by Drs. George Webber, L. D. Barrows, Stephen Vail, David Patten, Joseph Cummings, James Thurston, and Hon. J. J. Perry. Bishop Simpson was present, and aroused the convention to great enthusiasm by his addresses. Father Taylor was there, and talked in his inimitable way upon education, receiving great applause as he uttered these words: "God bless our colleges! And if I was only worth millions, I'd run my hands in my pockets up to the elbows! I want you to go through five millions, hit or miss!"

At the late annual meeting of the Massachusetts Woman's Christian Temperance Union in Worcester, Miss. Elisabeth S. Tobey resigned her position as State president, and Mrs. S. S. Fessenden, of Malden, was elected to fill the vacancy.

—Mrs. Susan E. Holway, well known to New England Methodists, will reach her eightieth birthday on Friday of this week (Oct. 24).

She will doubtless receive many congratulations both by letter and in person at her home, No. 139 Shurleff St., Chelsea.

—In a personal letter from Dr. J. W. Bashford, president of Ohio Wesleyan University, to the editor of the *Buffalo Christian Advocate*, he says: "Give my tenderest love to D. L. Moody. He preached a sermon in the State Capitol in Madison, Wis., in 1867, under which I decided for an open, progressive, instructive, practical, progressive, aggressive, and on the right side of the great question now agitating the church."

Read the Publisher's announcement on the 8th page, first column.

Rev. M. S. Kaufman, of New Bedford, writes:

"I am quite surprised to find any Christian criticising 'The Greatest Thing in the World.'

I regard it as one of the very finest sermons I have ever read or heard. I made it the topic of one of my sermons, and have been urging my people to call attention to that magnificent chapter.

We have repeated it together at two Wednesday evening meetings. Oh, for more of the thing it so grandly portrays!"

Wesley, in his "Plain Account of Christian Perfection," with much else on the same line, says:

"Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any one's opinion is of any value, except your own."

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" Senator Dawes said: brought to me the answer, I felt that the poor or race, that the State, and the nation which he was born in, had suffered irreparably."

FLEETS.  
program see 5th page.  
the canvas for Zion's  
sail says:—  
at the incredible amount  
nationalism which still exists  
the Reformer's pro-  
letter which killeth"—  
dead symbol."

of the Maine Chaudron  
devoted to the inter-  
work in Maine, and edited  
unday, of Bangor, is re-  
excellent, and the paper

ation of Zion's HERALD

preachers at large is a  
enlarged mission to

in a very hopeful ad-  
Movement in China,"  
Temporary Review."

have gone there to stay,  
or to die, that China  
of that Gospel which  
and joy to their hearts  
with confidence in life and  
in death."

pastor of Boston St.,  
an excellent leader to his

these 80 towns, add them to the 270 already  
reduced, and all Massachusetts is a prohibi-  
tion State and that under existing laws.

"I am glad to welcome you to this, the

largest non-sectarian city, where prohibition pre-

hibits, hunted out the kitchens down,

the express abomination, and has

demanded that the law be enforced if

the right men undertake the work. I am

glad to welcome you to-night to a church that

stands solidly for prohibition."

The magnificent new \$200,000 New

Avenue Methodist Episcopal Church in

Brooklyn was dedicated Sunday, Oct. 19.

Appropriate services were held during the

day. Bishop Foss preaching in the morning,

Bishop Vincent in the evening, and addresses

being made in the afternoon by Revs. Dr. J. M.

Reid, M. B. Chapman, A. S. Hunt, N. G. Rice,

and B. M. Adams, Bishop Andrews

pressing.

Northwestern University has felt the in-  
spiration of the college missionary move-  
ment. Last June a Missionary Board of

Control for 1890-'91 was organized, which

undertook to raise the money necessary to

support a graduate of Northwestern as a for-  
eign missionary. A students' missionary

mass meeting was held in the First M. E.

Church at Evanston, Oct. 15. A chorus

of students, and the White Brothers, of

Canada, took care of the singing, and Chap-  
lain McCabe did the speaking. The collec-  
tion amounted to \$475; \$150 had already

been pledged; two thirds of the \$1,000 needed

is provided, and the rest is in sight.

Northwestern will have a college missionary

who will be sent through the Missionary So-  
ciety. The missionary and the field are yet

to be chosen by the Missionary Board of Con-  
trol of Northwestern.

It is in a good  
condition, and a fruitful work is looked for  
about \$600.

*East Longmeadow.*—Pastor J. H. Gaylord

is now in the third year of his second term.

In addition to extensive repairs made on the

church edifice a year ago, the church is about

to have slate roofing put on. All the affairs of

the church are doing well.

*Chicopee Falls.*—This church is advancing

all along the line under Pastor Beekman.

Union revival services of the church of the

village have been held under the lead of

Evangelist S. Hartwell Pratt, with good re-  
sults. Prof. Towner and wife will assist Pastor

MacMullen. The church is now in a good

condition, and a fruitful work is looked for

about \$600.

*West Springfield.*—Pastor Marble is popular

with his charge, and the church is in an ex-  
cellent condition. Improvements are being

made in the church property at an outlay of

\$1,000.

*Quincy.*—The Swedish St. Paul's Church is

prospering. The first Swedish camp meet-

ing in Quincy was held in August with good

success. Sinners were saved, and probably

about 1,700 people attended. Services were

held in the English and Swedish languages.

A good spiritual interest is manifested in

the church, and sinners are continually saved

and added to the membership. The finances have

been restored met without trouble, and about \$1,500 has been paid on the debt

since last May. The pastor, Rev. H. Hanson, and the members are greatly encouraged.

*Grays.*—Rev. E. Eldred Easton preached in

Rev. W. J. Heath's pulpit on Oct. 12.

*Asbury.*—Rev. C. A. Littlefield is busy

gathering up the results of the special work.

Many have been reached, and the church has

been greatly quickened in all its work.

*Northampton.*—The Northampton Daily

Herald of Oct. 14 prints in full a sermon

preached by Rev. F. T. Pomeroy on "Building

the Walls." It is a most able and

thoughtful as well as practical plea to his

church for the building of a new edifice. We

trust it will receive favorable and most gen-  
erous response. On Oct. 5, the pastor baptiz-  
ed three adults, received five on probation, nine

from probation into full membership, and three by letter.

The directors of Martha's Vineyard Camp-

ing Association held their annual meet-  
ing in First Church, Taunton, the 13th inst.

The old officers were re-elected: chairman, Robert C. Brown; secretary, John W. Williet; agent, Samuel C. Brown. The

members are in a healthy condition. Many

minor matters received attention. Some time

was spent in discussing plans for religious

work for next year. It is hoped these ser-  
vices will be of increasing interest and profit.

It is especially important that pastors of

churches belonging to the Association should

be attendant upon, and take an active interest in, the camp-meeting service; not merely to

preach when asked, but to be on the stand and ready to take hold as opportunity may

occur. Their presence will add much and do

much to bring out their people.

Rev. W. P. Ray was present, with a demand for the

use, as a park, of land west of Sunset Lake owned

by the Association. The opinion of the

directors seems to be that those whose places

are to be benefited by the should pay for the

park, as such a park would be of little, if any, value to those who reside on the Association's

grounds.

*South Boston.*—City Point.—Rev. M. H. A. Evans has just received the nomination for State Senator on the Prohibition ticket, in the 6th Suffolk District.

*Hyde Park.*—Rev. E. A. Bell preached on

Sunday morning last. He leaves for Eng-  
land on Saturday next, will spend a year at

Oxford in study, and then go as a mission-  
ary to Calcutta, India.

*Johns, South Boston.*—President C. N. Grandison spoke Sunday morning at this church upon "The Black Man's Problem from a Black Man's Standpoint." In the absence of the pastor because of illness, Dr. Parkhurst, who was present, introduced President Grandison, speaking in highest praise of the man and his work. The audience generously responded with their offering for the Freedmen's Aid Society, amounting to \$18.25.

*South Boston, City Point.*—Rev. M. H. A. Evans has just received the nomination for State Senator on the Prohibition ticket, in the 6th Suffolk District.

*Charlestown, Monument Square.*—There is

a good revival interest, eight adults rising for

service on Sunday evening, Oct. 12. The

church has been thoroughly repaired at an ex-  
pense of \$150. The young people have been

organized into an Epworth League, with Mr. F. L. Neal as president. Their prayer-meet-  
ings are a success, and the church is in a

position to meet the wants of the people.

Rev. A. P. Palmer, of Willimantic, was

one of the speakers at the non-partisan tem-  
perature mass meeting held in the Opera

House in that city just before the recent election.

The vote, however, was for license by

his venerable father, Rev. N. D. George, D. D., in his 83d year, who was present and ad-  
dressed the candidates at the altar.

*Newtonville.*—Last Sunday evening a band

of eight young men from the Theological

School conducted a revival service. Bro. H. F. Briggs, of the middle class, had charge.

After an earnest and heart-searching address

on the "Baptism of the Spirit," by C. H.

Staple, of the seniors, an altar service of

deep impressiveness was held. The young

men worked in the congregation with tact

and discretion. The meeting was full of

interest to the people present, and the stu-  
dents will be gladly welcomed at any time.

Rev. George S. Butters, pastor.

*North Boston District.*

*Charlestown, Monument Square.*—There is

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dressed the candidates at the altar.

*North Boston District Preachers'*

*Meeting.*

The thirty-third meeting of the North Bos-  
ton District Association was held

in the M. E. Church of Leominster on Fri-  
day, Oct. 17. Bro. Dighty again main-  
tained the moral influence theory of the purpose

of tithing, while Bro. C. E. Davis carried the

debate with him skillfully unfolding the

propositions that, so far as the raising of

church funds is concerned, the

method of tithe should be followed, but not the modern entertainment plan; but

for the sake of the development of the social

life, entertainments should be retained so far

as to produce an appreciation.

Many were present at

the meeting.

*Zion's Herald, Wednesday, October 2*



## The Sunday School.

## FOURTH QUARTER. LESSON V.

Sunday, November 2.  
Luke 22: 34-71.

REV. W. O. HOLWAY, U. S. N.

## JESUS ACCUSED.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "He was wounded for our transgressions; he was bruised for our iniquities" (Isa. 53: 5).

2. DATE: A. D. 30; early Friday morning, April 7.

3. PLACE: Jerusalem; the palace of Caiaphas.

4. PARALLEL NARRATIVES: Matthew 26: 57-75; Mark 14: 53-72; John 18: 13-27.

5. HOME READINGS: Monday, Luke 22: 54-71; Tuesday, Mark 14: 53-65; Wednesday, John 18: 13-27; Thursday, 1 Pet. 5: 1-10; Friday, 1 Cor. 10: 1-18; Saturday, Rev. 1: 1-18; Sunday, Mat. 26: 57-75.

## II. The Lesson Story.

The first examination of Jesus was made by Annas, and is described, briefly, by John. From the presence of Annas He was conducted, bound, to Caiaphas, the son-in-law of Annas, who, says Farrar, "was the titular high priest, not by the grace of God, but by the grace of the Roman procurator." Here the verdict, "worthy of death," was agreed upon by the members of the Sanhedrin who had been summoned, and the conclave adjourned to meet at daylight and pronounce formal sentence. The close of the examination was the signal for that outburst of insult and mockery which in those rude times fell to the lot of the condemned. He was spit upon, beaten with fists, blindfolded and then struck. His tormentors tauntingly demanded that He should "prophecy," which one inflicted the blow. Even the officers who took Him into custody permitted and continued this brutal treatment, as they roughly hustled their meek and uncomplaining Prisoner to the guard-room. In the court outside as they passed, His ear was greeted with the denials and oaths of His foremost apostle, and He who had no word to utter under the cruel smart of blows and curses, lifted His sorrowful eyes and looked on Peter.

61. **Lord . . . looked upon Peter** — either from the chamber in which He was being tried, which may have been in full view from the court, or else while He was being conducted across the courtyard exposed to the insults of the servants. Peter remembered, etc.—It came back to him with all its force, and, combined with the reproach look, broke Peter's heart. **Went out.**—Flinging the fold of his mantle over his head, he too, like Judas, rushed forth into the night. Into the night, but not as Judas; into the unsunned outer darkness of miserable self-condemnation, but not into the midnight of remorse and despair; into the night, but, as has been beautifully said, it was "to meet the morning dawn" (Farrar). **Wept bitterly.**—No words can tell how bitterly.

62. **Men that hold Jesus** — referring either to the chamber in which He was being tried, which may have been in full view from the court, or else while He was being conducted across the courtyard exposed to the insults of the servants. Peter remembered, etc.—It came back to him with all its force, and, combined with the reproach look, broke Peter's heart. **Went out.**—Flinging the fold of his mantle over his head, he too, like Judas, rushed forth into the night. Into the night, but not as Judas; into the unsunned outer darkness of miserable self-condemnation, but not into the midnight of remorse and despair; into the night, but, as has been beautifully said, it was "to meet the morning dawn" (Farrar). **Wept bitterly.**—No words can tell how bitterly.

63-65. **Men that hold Jesus** — referring possibly to members of the Sanhedrin, but more probably to the guard which had apprehended Him. **Mocked him** — after He had been pronounced worthy of death. The acts of brutality mentioned in this connection were common in those days in the case of a criminal condemned to death. The Roman soldiers practiced cruelties of the same character (Mark 27: 28-31). Already, on this same night, Judas had been subjected to a similar kind of treatment at the examination before Annas (John 18: 22). **Smote him** — beat him with clenched fists. **Blindfolded him** — so far as possible putting His supernatural powers to the test by tauntingly asking Him to "prophecy" who struck Him. **Many other things blasphemously, etc.**—R. V., "And many other things spoke they against Christ, reviling him." According to Matthew, they addressed Him as "Thou Christ," in mockery and ribaldry.

66. **As soon as it was day** — "straightway in the morning" (Mark). No time must be lost. At the earliest possible moment a legal meeting of the Sanhedrin must be held. The hour was probably about half past five. **Elders, chief priests, scribes** — the three constituent parts of the Sanhedrin (1 Mac. 14: 28) (Farrar). **Led him into their council** — or *sundreion*, whence the term "Sanhedrin." **Art thou the Christ?** (R. V., "If thou art the Christ.")—They wished to construct a charge of treason out of His confession that He was the Messiah. This would weigh with Pilate, whereas the charge of blasphemy would be dismissed. **Ye will not believe.**—See John 8: 50; 10: 31. If I ask you, ye will not answer. Ye have prejudiced My case; it is in vain to reason with you; rather you. **Not let me go** — What occurred here—the attempt to criminate Him by false witnesses, etc., together with the acknowledgment by Jesus that He was the Christ, and the verdict agreed upon that He was "worthy of death."

**Luke omits.** **Peter followed afar off** — "to see the end" (Matt. 26: 58). He did not go openly to share His Master's fate, but followed secretly at a distance, in just the mental attitude to court the temptation to deny His Lord, if any pressure were brought to bear on him.

The council held a brief meeting in the morning, and Jesus was arraigned before them. They insisted that He confess whether He was the Son of God, and upon His asserting this claim, further testimony was declared unnecessary. He was adjudged to be guilty of blasphemy, and the sentence of the preceding night was ratified.

III. The Lesson Explained.

54. **Then took they him** — R. V., "they seized him"; He, of course, consenting. **Led him** — with His hands bound (John 18: 12). **To the high priest's house.**—According to John's account, Jesus was first led to the house of Annas, who had been the high priest and was still recognized by the Jews as such, though he had been deposed by the Romans. His son-in-law Caiaphas was held the office. After a brief delay at the house of Annas, where no formal examination was made, Jesus was conducted to the presence of Caiaphas, where members of the Sanhedrin awaited Him. What occurred here—the attempt to criminate Him by false witnesses, etc., together with the acknowledgment by Jesus that He was the Christ, and the verdict agreed upon that He was "worthy of death."

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55. **When they had kindled a fire.**—The spring nights at Jerusalem, which is 2,610 feet above the level of the sea, are often cold. John, who was acquainted with the high priest, had preceded Peter, and let him in (John 18: 15, 16). **In the midst of the court**—Oriental houses are built round a quadrangular interior court, open to the sky. Peter sat **down among them** — among the officers and attendants, who, some of them at least, belonged to the party who had arrested Jesus. **A certain maid** — She was the porter, who let Peter and John in. **Earnestly looked upon him** — R. V., "looking steadily on him;" a curious, searching glance. **This man was also with him** — probably meaning John by the "also," whom she very likely knew was a disciple, but whom she perceived was "a privileged person." Schaff thinks that the maid had no serious intention of accusing Peter, but that her motive was simply "contemptuous banter or light ridicule."

56. **He denied.**—Matthew adds, "before them all." **I know him not** — Mark adds: "nor do I understand what thou sayest;" a denial which betrays great agitation in the original, and "involved the grossest and most unblushing falsehood" (Jacobs). Mark also tells us that Peter, after this denial, went out into the porch, and that "the cock crew."

Peter was off his guard. The mere curious question of an inquisitive young girl startled him, by its very suddenness, into a quick denial of his Lord. Doubtless, at the moment, it presented itself to him as a mere prudent evasion of needless danger. But did he hope to stop Peter? Alas, once denied is always thrice denied (Farrar).

57. **Another saw him.**—Matthew tells of another maid who recognized him in the

porch. The person in this verse was a man. **Thou art also of them** — in Matthew, "This fellow was also with Jesus of Nazareth." Farrar suggests that "the second denial was due to his [Peter's] being pointed out by the second maid to the group of idlers who were hanging about the door, one of whom was prominent in pressing the charge against him." **Man, I am not.**—Matthew tells us that he "denied with an oath," the old habit of profanity coming to his lips again now that he had surrendered himself temporarily to Satan.

58. **About the space of one hour.**—Attention had probably been diverted from Peter by reports of what was going on in the examination, or by the arrival or departure of witnesses or prominent persons.

**Another** — a kinsman of the wounded Malchus (John 18: 26). Others joined with him (Matt. 26: 73) in expressing distrust of Peter. **He is a Galilean** — as his speech indicated. The Galilean tongue found difficulty with t and z, and misplaced the guttural sounds. Peter, in order to allay suspicion, had probably been talking in the porch or court. "Perhaps Peter said, 'I know not the i' instead of 'I know not the ish'" (Cambridge Bible). **I know not what thou sayest.**—According to Matthew he fell into an insane rage and poured forth a torrent of vehement imprecations upon himself if what he said was not true. **Immediately . . . the cock crew.**—Mark says: "The second time the cock crew; immediately after his third denial, thus literally fulfilling his Master's prediction.

History (tradition) reports that even after, when St. Peter heard the crowing of a cock, he fell upon his knees and mourned; others say that he was wont to rise at midnight and spend the time in penitential devotion between cock-crowing and daylight. And the apostles, who love to turn everything into superstition, began that practice of setting a cock upon the top of towers, and steeples, and chimneys, to put the people in mind of this sin of Peter, and his repentance.

59. **At the coming of the cock crew.**—The District Preachers' Meeting was in session last week with Pastor Hedges at Grand Isle.

60. **Business, political or religious occurrences of the day.**

**Eaton.**—The church at this place is greatly prospering under the labors of Rev. Z. B. Grass. He began his pastorate by going about from house to house, pressing the subject of personal religion upon the people and praying with them. This resulted in a glorious revival.

**NEW HAMPSHIRE CONFERENCE.**  
**Claremont District.**

The Claremont District Preachers' Meeting was held at Andover Sept. 29 to Oct. 1. Revs. W. E. Bennett, J. Z. Armstrong and A. W. L. Nelson preached the sermons. In the absence of the presiding elder on account of illness, Rev. M. T. Ciley was chosen chairman. Sermons were read by Revs. Cotton, Ciley, and Noyes, and papers by Revs. Watside, Fisk, Bennett, and Wolcott. L. D. Cook, of Nashua, president of Claremont District Epworth League, gave a very interesting address upon "Epworth League Work."

Among the many good things in connection with the meeting was a ride of about sixteen miles by ten of the brethren for the purpose of spying out the land in the vicinity of Hancook Junction, to find a suitable location for the establishment of a camp-ground. Dr. Armstrong had charge of the successful experiment, and, to the credit of the brethren, gave an original exposition of course. Voted to have the next meeting at Milford.

G. A. McLUCAS, Sec.

For the coming season, will prove a delight to artistic Housekeepers or to any woman interested in

## THE LADIES' HOME JOURNAL

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be found in the

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embrace

Western Investments Again.

I have noticed in the recent issues of the various *New England Conference.*

Springfield District.

North Dana.—Rev. Wm. Silverthorne

has returned to his charge after a three months' tour in Europe. He was given a cordial welcome home.

Glendale.—Much-needed repairs are being made on the chapel at this place. The church edifice at Hampden is soon to be repaired.

South Deerfield.—The church edifice here is soon to undergo alterations.

Brookfield.—The congregations here are excellent, and good work is being accomplished under the pastorate of Rev. W. D. Bridge.

West Brookfield.—This church is encouraged by the presence of Rev. and Mrs. Beaman, who have recently moved into the place. Rev. F. N. Miller is the pastor. All the lines of church work are being faithfully pursued.

Springsfield.—The next meeting of the district preachers' meeting will probably be held at Grace Church in this city on Nov. 10 and 11.

The Connecticut Valley Methodist Social Union will hold its fall gathering on the evening of Nov. 10 at the State St. Church in Springfield. Bishop Newman is expected, so far as I know, to be present.

During the process of my examination I have been told from time to time that the Company has extended through periods of from one to five years; I have seen the report of the State Bank examiners of Connecticut and Vermont; I have ascertained the rating and credit of the Company, and the financial condition of the Company, and the methods of its officers. Dr. Wright kindly told me that it is a safe and reliable business institution.

Trinity.—Rev. Dr. Wallace MacMullen, of Dublin, Ireland, preached in this pulpit on Oct. 12. Dr. MacMullen was the guest of his nephew, Rev. Wallace MacMullen, the popular pastor of Trinity. Dr. MacMullen came to this country as delegate from the Irish and British Conferences to the Canadian Conference, which recently closed its session at Montreal. Rev. David MacMullen and wife, of Litchfield, have been spending ten days with their son, Rev. Wallace MacMullen. Trinity received five persons into membership at the last communion.

Grace.—Rev. Dr. G. F. Eaton, our presiding elder, preached for Rev. W. J. Heath on Oct. 12, both morning and evening.

Ashbury.—The good work in this church is still going on. Rev. C. A. Littlefield has received the names of 55 persons who have expressed a desire to lead a Christian life. Mr. and Mrs. Towne left on Oct. 6, but Mr. Littlefield kept the meetings going to his great credit.

I have no objection in endorsing the Company's proceedings. They have a conservative management, and are carrying no poor loss.

Sincerely yours, ALFRED A. WRIGHT.

June 26, 1890.

Dr. Wright enclosed with his letter written testimonial which he received from Mr. McPherson, the President of the Company, placing the Provident Trust Co. at the head of the agent.

I requested him to go there in behalf of myself and friends, and carefully inquire as to the business methods of the Company and the character of its officers. Dr. Wright kindly told me, and the following is an extract from his letter to me:

DEAR BROTHER BISHOP: I have been to McPherson after a hard jaunt. However, I have attended to the business, and you may rely on me to give you the bare facts. I conversed with more than a dozen men in the city, and I have no objection in endorsing the Company's proceedings. They have a conservative management, and are carrying no poor loss.

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The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders or bank checks. The terms of sending are not available, the currency will be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure a large number of new subscribers.

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Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? Zion's HERALD should be read in every Methodist family in New England.

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**A. S. WEED, Publisher,  
86 Bromfield St., Boston.**

**Review of the Week.**

Tuesday, October 14.

— Justice Miller died at 10:52 last night.

— Ex-Secretary of War Belknap was found dead yesterday morning in his room in Washington.

— The British barque "Melmerby" has been wrecked on the Nova Scotia coast and ten men drowned.

— Prof. Austin Phelps, the eminent clergyman and the father of Elizabeth Stark Phelps, died at Bar Harbor Monday morning.

— President Harrison reached Washington early this morning, having made a trip covering more than 3,000 miles in eight days, and made forty speeches.

— The physicians attending the King of Holland had a consultation to-day with two of the Cabinet ministers, when it was decided that the condition of the King rendered him unfit to reign.

— James E. Thorold Rogers, professor of political economy at Oxford, Took professor of economic science and statistics at King's College, London, and ex-member of Parliament for Southwark, who died at Oxford yesterday, was one of the best known lecturers and writers on economic subjects in England.

Wednesday, October 15.

— The strike of the dock laborers in Limerick has ended in a victory for the men.

— Joseph Pulitzer has withdrawn entirely from the editorship of the New York World.

— There was a very large turnout of Salvationists at the funeral of Mrs. Booth, in London, yesterday.

— The new police census of New York city puts the population at 1,710,715, an increase of 197,514 over Superintendent Porter's figures.

— The Ohio Legislature convened in extra session yesterday, because, as the Governor put it, of the deplorable condition of public service in Cincinnati.

— The census of the City of Mexico has been completed, and it is officially announced that the population numbers 323,000.

— The recently taken census gives North Carolina 1,817,340 inhabitants, a gain of 217,500, and Kansas 1,023,485, a gain of 427,500.

— The gross and net earnings of the Atchison system (not including the "Frisco" system) in the month of October, 1886, were the largest in the history of the company, the gross rising to \$3,040,765 and the net to \$1,209,514.

— The French Government will submit two Tariff bills to the Senate and Chamber of Deputies; one favorable to countries with a low tariff on French goods and the other unfavorable to countries that place a high tariff on French products.

— The appeal of Prof. Smyth from the decision of the Board of Visitors of the Andover Seminary, removing him from the faculty on the charge of heterodoxy, was heard yesterday by the full bench of the Supreme Court of this State.

— The members of the new Portuguese Cabinet yesterday took the oath of allegiance to the King. The Ministry is a coalition one. The Ministers of War, the Interior and of Marine are Progressives, the Ministers of Finance and of Foreign Affairs are Conservatives, and the Ministers of Justice and of Public Works are members of the National party.

Thursday, October 16.

— Eleven persons committed suicide in Paris, yesterday.

— The Leland Hotel at Syracuse was burned last night. It is supposed that the loss of life is very great.

— The Boston Boot and Shoe Club entertained Senator Hale, of Maine, at its banquet in Young's Hotel last evening.

— The king of Sweden has given medals to the officers and crew of the cruiser "Baltimore."

— The two final volumes of Leyck's "History of England in the Eighteenth Century" have been issued.

— The Russian government will shortly introduce a reformed judicial system in Siberia and the Russian possessions in Central Asia.

— The Park Theatre was closed yesterday, by order of the Board of Aldermen, on account of the indecent play produced there Monday night for the first time in Boston.

Friday, October 17.

— A demand for \$100,000 will be made against the United States for the killing of General Barraud.

— The E. G. Peters Salt and Lumber Company of Manistee, Mich., has suspended; liabilities about \$3,000,000.

— A cyclone near Maxton, N. C., yesterday killed one person, wounded several others and destroyed considerable property.

— Fifteen gentlemen, members of the Armerican Club, dined at the Vendome last evening, entertaining as their guest Hon. James Bryce, M. P., of London, Eng.

— The loss of life by the destruction of the Leland Hotel at Syracuse was fortunately not so great as reported at first. It will not exceed 70 or 80 persons.

— The Chickatawbas Club dined at the Vendome, last evening. Speeches were made by Hon. Edward L. Pierce, Senator Frye, Hon. Henry Cabot Lodge and Speaker Boutwell.

— The King and Queen of Denmark and members of the royal family were entertained at luncheon yesterday afternoon, on board the United States cruiser "Baltimore" at Copenhagen.

— There was an important consultation yesterday between the Secretary of the Navy and several steel manufacturers, with the view of arriv-

ing at a better understanding with regard to the quality of steel furnished the Government for vessels.

Saturday, October 18.

— Liquor in original packages may be sold in Kansas. The Circuit Court decides the Wilson bill non-retroactive in that State.

— The ship "Lizzie C. Troop," from Philadelphia for Japan, has been lost, with nearly all of her crew, in the Pacific Ocean.

— Robert Louis Stevenson, the novelist, who is on his way to England, expects to return to Samoa and settle there permanently.

— The Emperor of Austria has subscribed upward of \$600,000 toward the various funds which have been raised for the relief of the sufferers by the late floods.

— The Acting Superintendent of the Census replies to Mayor Grant's demand for a recount of New York city, declining to acknowledge any error in the first count until proof is furnished by the Mayor.

— The assassination of the Chief of Police of New Orleans has revealed the existence of a terrible band of Italian assassins in that city.

— Mt. Etna is in a state of eruption, and the whole eastern side is covered with a thick layer of cinders.

— Stanley and his wife sail for New York, to begin his lecture tour in America, on the "Teuton," Oct. 29.

— The population of Minnesota by the new census is 1,800,017, an increase of more than half a million in ten years.

— New England was visited by a heavy wind and rain storm. Telegraphic and electric service were interrupted and damage done to shipping.

— In the Charleroi district, Belgium, 3,000 miners are out on strike for an increase of wages, and it is expected that the movement will become general.

— The employers at Sydney, N. S. W., are willing to take back the strikers at the old wages, and a majority of the latter are willing to accept the offer.

— Right Rev. John Louglin, D. D., Bishop of Brooklyn, celebrated yesterday the fiftieth anniversary of his ordination to the Roman Catholic priesthood.

— The CONFERENCE.

(Continued from Page 5.)

the people. Quite a number were at the altar seeking pardon. The impressions made will not soon be lost, and we shall expect to hear good tidings from the north during the fall and winter. The preaching was by the following brethren in the order given: J. N. Bradford, John Lamb, J. E. Robins, J. L. Felt, L. A. Cooper, D. T. Smith, Wm. Warren, D. C. Babcock, and Ovis Danforth. Other brethren were present and rendered valuable service: C. Byrne, E. C. Long, Wm. Holmes, O. W. Bryant, W. A. Lynde, Wm. Adams, J. D. Knowles, G. W. Anderson, Gregory and Fuller. The citizens of Colebrook and vicinity did everything possible by way of thoughtfulness and hospitality to make the meeting a success; and Nature smiled, putting on her most lovely dress for the occasion. All agreed in pronouncing this a week of natural and spiritual loveliness.

EMERSON.

— The FAMOUS "TALLEYRAND MEMOIRS."

The publishers of *The Century* are now able to make definite announcement that they have secured for that magazine a series of articles consisting of extracts from the manuscript of what has been considered perhaps the most famous autobiography of our generation — the Tallyrand Memoirs, the publication of which has been deferred until the year 1890 in accordance with the desire of Tallyrand as expressed just before his death in 1838. The appearance of these Memoirs has been long looked forward to — not only for the light they will throw upon the events of one of the most interesting of historical epochs, but for the personal opinions and experiences which they are known to contain.

Tallyrand, made a prince of the empire by Napoleon, in turn leader of the clergy of France and excommunicated by the Pope, president of the French assembly, ambassador to England, friend of kings and ministers, three times foreign minister of France under three different masters — Louis XVI., Napoleon, and Louis XVIII. — (winning the post under Napoleon by reason of his remarkable utterances upon America and her relations to the mother country, England) — was without question the ablest diplomatist of an age when the art of diplomacy was at its height. It was Tallyrand who, after the defeat of France in 1814, succeeded, at the congress of Vienna, in breaking up the confederation of the allies and re-establishing the power of France among the nations of Europe, and later concluding the secret treaty between England, Austria and his own country. The Memoirs, the material for which has long been in the possession of the Due de Broglie, are to appear in five volumes, and *The Century* will print one article from each volume in advance of the issue of the book in any country. These articles, of which the first will appear in an early number, will be accompanied with an introduction by the Hon. Whitelaw Reid, Minister of the United States to France, who will select the extracts.

Are there not many Methodists in New Hampshire who do not take Zion's HERALD? No doubt there are. It ought to go into every home. All persons who subscribe now can have it fifteen months for the price of one year. It costs \$2.50. Five cents a week will pay for it. Many pay double that for a daily, and think nothing of the expense, and yet some of them will complain about the expensiveness of our church papers. True, it only comes once a week; but isn't there more in the one number worth reading, more that is positively helpful, than in six numbers of the average daily newspaper? Lay aside five cents a week and take Zion's HERALD for the next fifteen months, and it will go far toward making an intelligent and well-posted company of New Hampshire Methodists. Let the people who are at present subscribers to the HERALD loan theirs to those who are not, that they see how excellent it is, and do themselves a kindness by sending it for a time.

— The wood is an exceedingly hopeful outlook for the work at St. Mark's Church, Lawrence. The Epworth League at its anniversary, held on a recent Sunday evening, drew a large congregation, and the exercises were very enthusiastic and inspiring. The full apportionment for Church Extension was raised. They are planning large things for the fall and winter.

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— The Treasury Stock of the Mass. Real Estate Co. is being sold this month at \$106 per share; it will be advanced November 1st. It pays seven per cent. per annum in quarterly dividends. The Company owns some of the best central business property in Boston. Its office is in the Advertiser Building which was purchased by the Company five years ago. Its new prospectus is sent to parties wishing it.

— Don't injure the hands and ruin the clothes by using a poor soap. World Soap is pure.

— We would call the attention of our readers to the advertisement of Messrs. Springer Brothers. This firm has had a long experience in the manufacture of Ladies' Cloaks, and no firm in this city offers a more attractive assortment of garments, embracing the latest and choicest styles.

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— The Hudding camp-meeting committee met for settlement, Aug. 24-25. The date fixed upon for the next camp-meeting is Aug. 24 to 29, 1891. This will give the opportunity for persons to remain on the grounds a week and longer, being compelled to return home for the opening of schools. The committee reported an excellent year financially, and are already planning for the comforts of the next season.

B.

— VERNONT CONFERENCE.

— The Johnsbury District.

— South Troy and Jay. — Bro. R. C. Vail,

the pastor, is having a good work, especially

at the first point mentioned. During the ses-

sions of the Preachers' Meeting at Westfield,

one or two extra meetings were put in at South

Troy, and several persons rose for prayers.

The pastor is held in high esteem by his parishes.

— BOSTON LANDING. — Bro. C. S. Hubert is in

labor more abundant, and is being favored

with a growing interest. It is contemplated

to hold an Epworth League district conven-

tion here in the not very distant future.

— EAST BURKE. — The many friends of Bro. H. R. Cushing will regret to learn that for some weeks he has seemed to be approaching the close of his long and useful life. Those who have not met him for some time would scarcely recognize that he was the once hale, healthy and genial brother who has for so long been a central figure in Vermont Methodism. He is confined to the house; his sight is so impaired (one eye being totally blind) that reading is no longer possible to him; and for the past two weeks he has been suffering from paralysis of the muscles of the throat, which precipitates him from taking the nourishment he needs. In fact, he can only carry on a short conversation by supporting his chin with his hand. Nevertheless, he is patient, calm and resigned. His heart is warm with a Saviour's love; his faith is strong in the "Rock of Ages;" and his hope is bright with immortality. He and his dear and faithful companion need the sympathy and prayers of the readers of the HERALD. A man who called at the prison and requested his friends would be an inspiration to him these days.